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Editors: W. Emmett Small, Helen Todd

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AT THE TIME OF THE WINTER SOLSTICE

It is at certain periods of the year far more than at other times that the currents of intercommunication, which in the wide spaces of the Cosmos are the Circulations of the Universe, are more easily in thought attained to. Men in general may not know the fact, but we humans are surrounded with an atmosphere of âkâsa whose outer reaches stretch beyond both moon and sun into the abysses of stellar space.

Chelas in the Esoteric Schools are taught how to ascend into these higher realms of the lofty spaces of their own inner being, and thus do they realize not only their kinship with the gods, but their fundamental unity with the Silent Watcher of our own Home-Universe.

There is much more pertaining to this season of the year than even our own Theosophical students generally realize. Resolutions made at this time in a proper spirit — in the spirit of impersonal devotion to high ideals — and with a heart over-flowing with love for all that is, have a relationship with the divine; and because of this divine relationship they exercise throughout the subsequent months a silent but powerful domination over both mind and heart.

It was a knowledge: deep, wide-reaching, mystic: of these and other collateral truths of Nature, that brought about the working of one of the highest degrees of initiation at the time of the Winter-Solstice, and for some two weeks thereafter. Memories of those far bygone days still linger in the hearts of men at this time — memories of a time when Divine Beings were on earth, and taught their Younger Brothers, mankind. This fact was commemorated in later ages in the initiation-ceremonies of the Winter-Solstice, wherein the aspirant passing successfully through the trials, met his own inner god face to face, and being 'raised' to union therewith, became suddenly suffused with splendor, so that, as the phrase passed outwards from the crypts, he was said to be 'clothed with the sun'; and it was true — in a far more real and mystical sense than sincere but unknowing men of later times have ever realized.

—G DE P.: *Fourth General Letter to Members of the T.S. (Point Loma)* December 7, 1930

MARKING DR. DE PURUCKER'S CENTENARY

The one hundredth anniversary of the birth of G. de P. falls on January 15, 1974. We are informed by Boris de Zirkoff, Editor of *Theosophia*, that a special issue of that magazine coming out shortly after the new year will be devoted to G. de P. It will include biographical sketch, photograph, extracts from his writings, and tributes from his students, both those who personally knew him and those who later have studied his works.

Appropriate to this approaching anniversary is news just received from Theosophical University Press, Pasadena, of

the re-publication of *The Esoteric Tradition* so long out of print. This is considered Dr. de Purucker's most important work. We understand it will be available before the end of this year.

In the swift-moving century since the author's birth the world has travelled far from the rigid materialism and narrow shibboleths that H. P. Blavatsky with Olympian power challenged in her great works *Isis Unveiled* and *The Secret Doctrine*, in 1877 and 1888 respectively. What the world needed then she gave: an intellectual-spiritual religion-philosophy-science which interprets life with inherent appeal to both mind and heart. She became through her untiring labors the resuscitator of a once universal but long forgotten Ancient Wisdom.

A century of pain and terror accompanied by world-shaking intellectual and social revolution has brought, if not full recognition of the esoteric philosophy which is the sum and substance of that Ancient Wisdom, at least indications of a greater readiness, a larger open-mindedness, in the study and research of its formulated doctrines.

The publication in 1935 of G. de Purucker's *The Esoteric Tradition*, marking a half-way point in the century since the work of Blavatsky, gave new and sustaining force to the spiritual impulse she inaugurated. As in her time and for her day, so in our time and for our day it is seen to be a response to what the world needs — especially now as the final quarter of this 20th century with all its challenges is upon us.

With the publication again of *The Esoteric Tradition* in the author's centennial year, we hold in memory one who taught, who taught faithfully, and who said, as others before him said: *Iti mayâ śrutam*: Thus the holy Teaching have I heard; and thus I pass it on — only as I received it.

—THE EDITORS

FOUR SACRED SEASONS

The Mysteries of Antiquity were celebrated at various times of the year — in the spring, in the summer-time, in the autumn, and at the winter solstice. But the greatest of these mystical celebrations, the greatest of the Mysteries, was that which was in the winter-time, when the sun had reached his southernmost point, and turning, began his return journey northwards.

Beginning with the winter solstice, on December 21st, these most sacred of the ancient Mysteries began. Therein were initiated certain men who had been chosen on account of having perfected a certain preliminary period of training: chosen to go through initiatory trials for the purpose of bringing into manifestation in the man the divine faculties and powers of the inner god.

G. DE PURUCKER: *Clothed With the Sun:
The Mystery-Tale of Jesus the Avâtâra*

SPEAKING OUT

A "HISTORY" OF THE T.S.?

History, bluntly, is a record of facts, of acts and events. Perhaps one could add it is also an attempted explanation of their causes. But short of an automatic recording by Nature, preserved on some indelible Screen of Time, it is difficult, well-nigh impossible, to report faithfully and accurately the happenings that befall humanity, or any focused segment of it, especially with the passage of years. Almost impossible to know fully (when seeking causes) the aspirations, strengths and weaknesses of the human instruments who are the actors of that history. At best conscientious interpretations may be given.

We hear that an 'authentic' history of the Theosophical Society is now to be written to appear in 1975, which year marks the centennial of the founding of the T.S. and the great work then inaugurated by H. P. Blavatsky. We hear, too, that Dr. Hugh Shearman, General Secretary for Northern Ireland T.S. Federation, author of several books and a reputed historian, has been chosen to write it.

'Histories' of the T.S. have been written. They are all inadequate; hitherto they have all reflected the bias or slant of the author or the traditional stance by the Society or Group to which the author belongs and represents. For, as any student well knows, one hundred years has brought divisions in the original Theosophical Society, and the Theosophical Movement is now represented, in varying degrees, by these several Societies, Groups or Schools. The point here is not to fulminate against such fragmentation but to ask how the 'history' of the T.S. will be written with objective fairness, and indeed with wisdom, to include in the over-all view a faithful picture of all the parts.

Let us return to facts and acts and events. We speak here only for the Point Loma 'aspect' of the Theosophical Movement with which we have long been associated. Others can, and should, speak, and can do so ably, for their own well-studied and lived-for 'aspect.'

Of Point Loma we can say this:

(1) Those following this tradition have held faithfully (but without dogmatism) to the original program of the Society presented by H. P. Blavatsky. They have promulgated the teachings of Theosophy in letter and in spirit in strait accord with that first great impulse of 1875. They continue to do so.

(2) The record speaks for itself. Study the outpouring of literary material in the pages of its various periodicals as far back as *Theosophy*, *The Universal Brotherhood*, *The Searchlight*, *The Century Path*, *The Theosophical Path*, *The Theosophical Forum*. While there is originality of expression and exposition, there is no deviation from central truth.

(3) Study the administrative acts of the Society through the years since 1896. Under Katherine Tingley, the emphasis was on a Universal Brotherhood; work for Peace throughout the world; for prison reform; against the death penalty; for a sounder program of general education, especially for the youth; for making Theosophy a reality in the daily life; at the same time studying the deeper teachings of

The Secret Doctrine and seeking to demonstrate their practicality.

(4) Under G. de Purucker: concentration on a deep study of what are known as the technical teachings depicting the relatedness-of-all-things throughout the universe, a focused picture of the path that we have traveled and have yet to travel. And coupled with this, the inauguration of what became known as the Fraternization Movement in 1930, calling for an end to 'walls' of separation among Theosophists of varying affiliation, urging co-operation and friendly exchange of platform, thought and idea, while challenging all — mainly by example — to hold fast that which was True.

(5) Katherine Tingley withdrew far-scattered activities, closing lodges except in a few instances (Boston, London, San Diego), and concentrating on the building of a world-center on Point Loma, where, among others, members came who had been H.P.B.'s personal pupils and who had supported Judge. Dr. de Purucker reversed this systolic method and the diastole of his efforts saw lodges spring into reawakening, National Sections established, and a vigorous growth in membership.

Now, history will relate that especially in Katherine Tingley's era what critics might regard as mistakes were made, lawsuits which might have been avoided clouded the record, and some misunderstandings arose. *But under both administrations Theosophy was kept pure.*

All this a faithful history would have to chronicle. And also the devastating events that took place after the three-year term of Cabinet administration following the death of G. de Purucker.

And what, may we ask, would be said of Judge and that most crucial and fateful 'moment' in T.S. history? Despite H.P.B.'s own words about him has justice been done that martyred figure? And what of the United Lodge of Theosophists?

And of Adyar? Any well-read student will know of the dark decades in their history of vacillation, of wandering from the teachings as given by H.P.B. and the Masters, of feverish excitement caused by the proclamation that Krishnamurti was the vehicle of the World Teacher, of capitulation to the psychic vagaries proclaimed by C. W. Leadbeater, and Mrs. Besant's inability to withstand their infiltration. All this has been separately recorded by some of their own writers. Today one well may say what is past is past and we live in 1973 to do better. Yet history is history.

Admittedly, great forward steps have taken place in recent decades and should be noted. H.P.B. is read and studied again in many countries, and great literary work is being done, and though Leadbeater is still influential and one may not know the full force he still may have in the Society, yet among a sturdy core there is determination to hew to the original program of the T.S., and not be deflected by side-issues. None of this broad picture can be ignored by the historian.

And so we come to the writer of words, the historian himself. Recently published letters and articles of Dr. Shearman, we note among other things, question the validity of *The Mahatma Letters*; encourage the idea that there are 'several' Theosophys, such as that of H.P.B. and C.W.

Leadbeater, each of quite equal value; seek to undermine faith in the veracity of E. L. Gardner who in his pamphlet *There is No Religion Higher Than Truth* shows with candor and honesty how Bishop Leadbeater's views of occultism were not those of the Masters or H.P.B.; attempts to disqualify the truthfulness of Lady Lutyen's *Candles in the Sun*, though the book is personal testimony by one who was a witness and participator in the T.S. history of that period. Dr. Shearman declares Gardner's booklet "does not stand up to critical investigation at the factual level," that Lady Lutyen's writing "is not factually reliable or complete as an account of those events." (He would seem to base this judgment on the single fact that no mention of Oscar Köllerström is made in Lady Lutyen's memoirs).

And what of Professor Ernest Wood's book *Is This Theosophy?* Here again are facts chronicled by one who was a personal aide and secretary to C. W. Leadbeater, one who knew well what was happening at Adyar and throughout the Society. And yet again, what of the unbiased record and reporting amassed by Dr. H. N. Stokes in his *O. E. Library Critic* over many years? His trenchant pen reported facts.

So what is the historian to do? If a history of the T.S. is to be 'authoritative' it must tell the whole story: all branches of the Theosophical Movement are part of it. The author must therefore, it would seem to us, seek information from reliable sources—from those who best know the facts either of their own knowledge and experience or from faithful recordings of them. This calls for collaboration and sympathetic understanding at the highest levels from representatives of all these Societies. It calls for impersonality of attitude, depth and fairness of perception from all involved. It calls, too, for great honesty in the writer. The demands are heavy. We can only wish him well—doubly well, since the writing of history can sometimes make history.—W.E.S.

POINTS ON DEVACHAN AND THE KĀMA-RŪPA

We place under the above title the following letter from Mr. Clifford Phillips of Canterbury, Kent, England, and follow it with replies from Thomas Nugent and Fay Plumpton.—Eps.

17th September 1973

Dear Sirs,

The July Newsletter raises a number of questions, especially the first one relating to the multiplicity of Theosophical books which must confuse many. My experience is to rely on the abundant primary source material of the original Founders, which must be the safest way to learn the true teachings.

And in relation to this, may I be excused for pointing out that Mr. Thomas Nugent appears unaware of the copious explanations of Devachan to be found in the Sinnett *Mahatma Letters*, from which we learn that our various Devachanic states are determined by our most burning aspirations. Therefore, should someone die with strong altruistic leanings, there is nothing to stop him "dashing around, administering to others." In this state, we are creators in thought, and whatever we think appears as realistic as life here, which also is a Maya in its turn.

Likewise, the review of *Man and his Seven Principles* contains a startling announcement that the "Secret Doctrine

makes it *quite clear* (italics added) that the *kāma-rūpa* only exists *after death* (italics added) . . . and therefore cannot be considered as a 'principle.' This sounds quite wrong, one reason being that we are said to be developing this fourth principle to the full in this fourth Round, so if it does not exist till after death, how can any development take place? I have searched the S.D. and have been unable to find the slightest hint of this astounding statement. I am happy to challenge anyone to prove me wrong.

If we could all revert to the teachings of the original Founders the Movement would not only be more honest, but it might provide the means of uniting our various organisations. And whilst nearing our centenary, I am a little perplexed that no prominent Theosophist has arisen to attempt this most urgent operation.

Yours sincerely,

Clifford Phillips

Replies to above

Thomas Nugent.—It's a good thing questions like this come up time and again: it helps us from becoming dogmatic. It also helps us to realize that with the best of intentions what we say or write may not always be expressed clearly. I take that last admonition to myself. Let me say to start with that I have read "the copious explanations of Devachan to be found in the Sinnett *Mahatma Letters*." They are bread and butter to me; and on every reading I get from them something better and clearer than I had before. What I was trying to make abundantly clear in answering the question about the after-death state of Devachan was that it is a state of mentation, a dream-state to boot, a state of *subjective* reality to the dreaming consciousness. One does not create in it; one does not *act* in it. One *dreams* of acting—according to the qualities of his nature. The altruistic mind will indeed *dream* of performing kindly deeds; the aspiring musician will *dream* his melodies and rhythms into the fabric of his devachanic world; the artist will *dream* his canvases into a perfection of color and line and form; the philosopher will *dream* his mental themes of world-and-human-relationships. And they will all seem real. But the altruist will not *physically* appear on the battle-field with a cup of water for the wounded or be instrumental for performing this deed of mercy (as, unfortunately, some theosophical speakers intimate); the musician will not physically direct the cello bow over the strings of the performer's instrument. And so on. In the Devachan we are not, as I understand it, creating *new* thoughts; we are reaping the beatific consequences of whatever high thought we had on earth, the highest elements of which, after the second death, survive to build for the consciousness there that quality of dream-life that is characterized as one of utter bliss.

With regard to Mr. Clifford Phillip's closing comment, I ardently agree that a constant study of the teachings of the original Founders of the Movement is most needed throughout the Society. This has been expressed many times by leading Theosophists over several decades. Such study should never be considered as some do, a "backward" move in any way—not keeping up with the world—as some have stated; but should be an ever-checking process, an inner questing process, yet one that must not be allowed to result in dogma nor in 'authoritarianism.' These, if indulged, would of them-

selves kill the living spirit that should inflame the study-efforts of the honest and intuitive student. Indeed this serious study of Theosophy is the only true basis by which that unity our correspondent so devoutly wishes can be nurtured and encouraged into reality.

Fay Plumpton—We thank Mr. Phillips for his communications, and appreciate his painstaking research through *The Secret Doctrine* relative to the matter of the Kâma-Rûpa. We must always remember that H.P.B. took every opportunity to clarify the terminology, always sought in the constant stream of her articles and answers to questions to express the real philosophy she knew, so that her students would get a more complete picture. Careful study of her teachings makes it clear that Kâma is indeed one of the principles of Man, and, as pointed out, is the one which is primarily developed during this fourth Round. This of course does not exclude the development to some degree of all the other principles.

Kâma as a principle carries latent within itself the formation of the Kâma-rûpa, which latter is formed after the death of the individual only because of man's preoccupation with the gratification of his senses and the succumbing to the lusts, envies, jealousies, greed, and so forth that are a part of the lower aspect of Kâma. The life-span of the Kâma-rûpa is relatively short, and if Manas were to be identified with Buddhi during the lifetime of an individual, there would be no need for the Kâma-rûpa at all. Can we imagine that the Mahâtmas or their higher chelas leave Kâma-rûpas behind after the death of their bodies? Indeed not, nor would we if we could emulate their examples.

(*Editorial note*: Students interested in this subject are referred to *Collected Writings of H. P. Blavatsky*, X, 218: "Dialogue Between the Two Editors: On Astral Bodies, or Döppelgänger," originally published in *Lucifer*, Vol. III, No. 16, 1888, pp. 328-333); H.P.B. speaks: "During life this image is the vehicle both of thought and of the animal passions and desires, drawing at one and the same time from the lowest terrestrial *manas* (mind) and *Kâma*, the element of desire. It is *dual* in its potentiality, and after death forms, what is called in the East *Bhoot*, or *Kâma-rûpa*, but which is better known to theosophists as 'Spook'."

See also *The Secret Doctrine*, "Volume III," p. 495: ". . . the astral growing apace with the human being . . . furnishes him . . . after death, with his Devachanic Entity and Kâma Rûpa, or Body of Desire, (the Spook)." And this footnote: "It is erroneous to call the fourth human principle 'Kâma-Rûpa.' It is no Rûpa or form at all until after death, but stands for the Kâmic elements in man, his animal desires and passions . . . It is this Kâma-Rûpa alone that can *materialize* in mediumistic séances . . .")

THE COLLECTED WRITINGS OF H.P.B.

I have recently been reading the collected writings of H.P.B. They are in 10 volumes and represent many years of collection and collation, work done by Boris de Zirkoff in America. Mr. de Zirkoff is a distant relative of H.P.B. He has taken enormous trouble in his work. He has discovered and verified references, checked on quotations, and gives us the result of his researches in interesting footnotes. Apart from

these, the main work consists of the collection of all H.P.B.'s writings, except for her major books, and he has arranged these in chronological order. These books contain a mine of information about Theosophy and The Theosophical Society. They also reflect the unusual greatness of their author. She not only mastered a number of languages in her time, and was able to write fluently in English and French, but she could quote in the original from Greek, Latin and Hebrew texts. Her letters and articles also indicate that she had had a very wide knowledge of human nature and of current affairs. One senses that she could almost see into the minds of her scientific and religious correspondents; she probes their statements and exposes their weaknesses.

The writings are pervaded with an atmosphere not only of the personality of the writer but with the reality of a background knowledge of the vast and deep esoteric philosophy of which her 'Brothers' were Masters.

When she applies her knowledge and depth of vision to the problems of the day—which include the moral, political and economic questions of the time—one senses a wisdom and an objective fair-mindedness, that somewhat make one wish that it could be available to us now. What would H.P.B. have had to say about our permissive society, our undisciplined youth, our materialistic craze for possessions, the rising rate of unemployment, the bloody quarrels of religious factions as in Ireland and in East Pakistan, the waste of natural resources and despoiling of our environment?

In a way, a timeless way, she deals with these problems in her writings. Her solutions in nearly every case seem to devolve upon personal integrity and a kind of massive unselfishness and altruism which few of us could even aspire to. She demands of us a personal rectitude that makes our present half-hearted and vacillating ideas on these subjects seem ignorant and weak, and our lukewarm practice little better. As one reads H.P.B. one senses that there was nothing half-hearted or lukewarm about her, but one also senses that, in pronouncing on any situation, she was fully aware of all sides of the question and all shades of opinion.

I am very aware of the dangers of deification of a person such as H.P.B. She would most strongly have deplored this. I am also aware that in the character she showed to the world there were some remarkable inconsistencies with the wisdom that is apparent in her writing. This, however, does not detract from that wisdom, from the power of her mind and her deep, widely embracing knowledge. It is for these that I commend to the attention of all members of the Society these works. If individual members cannot afford to buy them, I feel those Lodges and Centers that have libraries ought to make them available to their members and friends. They should not only be available, but should be brought to the attention of people seeking to learn something of the character of the Theosophical Movement.

Geoffrey Farthing in *Theosophical Journal* and
reprinted in *Theosophy in New Zealand*, Jan.-March, 1973

VOLUME ELEVEN OF "COLLECTED WRITINGS OF H. P. BLAVATSKY"

As the clock inexorably pushes on to 1975, marking the centennial of the great work inaugurated by H.P.B., publication of the *Collected Writings* continues, and we are informed

by Boris de Zirkoff, Editor of this project, that Volume XI is now off the press and in booksellers' hands. Those with earlier volumes will want to add this to their prized collection; others may first want to know something of its contents. Here we can give only a peep-in; some titles will ring a familiar bell, others will appear new and challenging: Footnotes to "The Ancient Empire of China". — Qabbalah. The Philosophical Writings of Solomon Ben Yehuda Ibn Gebirol: Review. — The Roots of Ritualism in Church and Masonry. — The New Cycle (French and English texts). — On Pseudo-Theosophy. — Thoughts on Karma and Reincarnation. — The Struggle for Existence. — The Sacred Mission of the S.P.R. — A Danger Signal (French and English texts). — The Beacon of the Unknown (French and English Texts). — The Esoteric Section of The Theosophical Society and its Enemies. — Force of Prejudice. — World-Improvement and World-Deliverance. — The Eighth Wonder. — Our Three Objects. — The Thersites of Freethought. — Philosophers and Philosophicules. — Memory in the Dying. — What Shall we do for our Fellowmen? — Notes on the Gospel according to John. — Alchemy in the Ninetenth Century.

The volume has also a facsimile of a MS. page of *The Voice of the Silence*, and illustrations of such well-known Theosophists as H. P. Blavatsky (in 1889), Countess Constance Wachtmeister, Bertram Keightley, Dr. Archibald Keightley, Col. Henry Steel Olcott, George W. Russell (AE), William Quan Judge, Dr. Herbert Coryn, Frederick J. Dick, Annie Besant, Claude Falls Wright, Elias Ashmole, and Dr. Gustaf Zander.

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NEW BOOKS POINT TO DANGERS, CHALLENGES, INSIGHTS

JAN H. MOLIJN

In the bi-monthly magazine BRES No. 41 (June-July 1973) there appeared an article by the Dutch author J. G. Toonder about a number of influential books published fairly recently, such as the report by Prof. Dennis Meadows on the *Limits of Growth* (the *Club of Rome*), *The Year 2000* by H. Kahn and A. Wiener, *The Biological Time Bomb* and *The Doomsday Book* by G. R. Taylor, *The Future Shock* by A. Toffler, *The Population Bomb* by Dr. P. Ehrlich, *Beyond Freedom and Dignity* by Prof. B. F. Skinner, and *Where the Waste-land Ends* by Th. Roszak. Fortunately, a number of these frightening books yet hold out a modicum of hope for future humanity: Meadows and Skinner said that, since man has so far been characterized by selfishness and hatred, only an overall change in mentality and behavior can save us. Roszak says: "We must save our souls by turning to mystery, to religion and magic, led by our dreams and links with nature." Mr. Toonder remarks: "This seems to be what millions of young people in the West are trying to do . . . But they may be overrun by abusers of power . . . We should expect a period of awful difficulties and shocking changes, dangers, material impoverishment, but also for each human being personally a possibility to find the road leading to

insight in and experience of the transcendental mystery of his existence."

The question arises: Could not this emphasis by modern authors on the necessity of changing our mentality (and behavior) be a corroboration of H.P.B.'s statement that the West should break the molds of mind? If so, the above passages could be considered proof that at the moment humanity (and especially that section living in the U.S.A.) is influenced very powerfully in order that the coming generations may be made fit to become what they are in their inmost Selves?

REVIEW AND COMMENT

"EASTERN THOUGHT ON A WESTERN SHORE— Point Loma Community"

(Lead article by Paul Kagan and edited by Marilyn Ziebarth in *California Historical Quarterly*, Spring 1973, San Francisco, California).

IVERSON L. HARRIS

This article is lavishly illustrated with photographs loaned to author-photographer Kagan from our Point Loma archives, well-displayed and appropriately captioned. The quarterly's cover has the following description inside:

"Performances of classic dramas in outdoor amphitheaters were unknown in the United States until the turn of the century. At that time the residents of Point Loma theosophical community near San Diego introduced classic, Shakespearean, and their own plays to delighted audiences who came to the theosophists' new oceanside Greek theater. The well-attended productions frequently featured elaborate formal tableaux such as this scene of Socrates surrounded by his disciples from a play identified only as *The Aroma of Athens*. For a pictorial essay on the Point Loma theosophists—truth-seekers who devoted their lives to universal brotherhood and the study of ancient erudite texts—turn to page 4."

Next follows a full-page photograph captioned:

"Point Lomans specialized in spectacular renditions of classic plays. This gypsy scene attracted San Diegans to a performance of 'As You Like It'."

Seventeen large and small pictures follow: two of Katherine Tingley; one of the laying of the corner-stone in 1897; one showing the Temple of Peace, the Academy, and the A. G. Spalding home; six showing the Râja-Yoga students at study and at play; one of the Râja-Yoga Symphony Orchestra; two of scenes from "A Midsummer-Night's Dream"; one of the interior of Katherine Tingley's official residence; one of Reginald Machell's symbolic paintings, "The Path," as it appeared regularly in color on the covers of the monthly magazines of that name in English, Dutch, Swedish, German and (for a time) Spanish; and lastly a reproduction of the cover of the early issues of the young people's magazine, "The Râja-Yoga Messenger," bearing the injunction, "Children of Light, let us go forth into the world and render noble service to all that lives."

The text of the article itself is, on the whole, sympathetic and more or less accurate. The second paragraph is the best:

"Organized during a period of disillusionment with existing institutionalized religions, Point Loma theosophists dedicated themselves to the study of Eastern literature and religion through which they could come to understand the few essential truths from which all religions flow. By their lights concepts such as the unity of God, immortality, and ethical living were the basics of existence at all times. Theosophists sought to prepare—in Edenic California where theosophy already flourished—a new, enlightened generation to lead the world to brotherhood. Of lasting importance to California, Point Loma pioneered in

educational philosophy and practices that are dogma in today's progressive schools. The community also introduced to America such sundry innovations as a Greek theater for the production of lavish plays and a typeface for the publication of a Sanskrit reading grammar. Relatedly, Point Loma helped acquaint Western man with the long ignored Eastern religious texts."

The historical data which follow are perhaps as accurate as one could expect from an 'outsider.' But the author (or editor), doubtless from ignorance, is unjust to Dr. de Purucker, Katherine Tingley's Successor, in stating that under his leadership "Point Loma Community affairs had remorselessly deteriorated." The fact is that G. de P. rescued a financially 'sinking ship' and strengthened its intellectual and spiritual activities. He guided it into safe waters and a bright future. The "remorseless deterioration," in the honest judgment of this reviewer, occurred after 1946. Where, today, is the thriving international growing organization of numerous lodges and study-groups which G. de P. inspired throughout the world?

As a protest against certain false, trifling and unworthy passages in the article under review, I quote the following from my letter of April 26, 1973, to the author, Paul Kagan:

"Thank you for sending me a copy of the beautiful illustrated brochure prepared by you and Marilyn Ziebarth, as part of the California Historical Quarterly for the Spring of this year. I only wish that the text had in every way equalled your fine photographs. While in so many ways creditable, the text is marred by such long-exploded rubbish in the quotations of utterly unreliable sensationalism from the SAN FRANCISCO CHRONICLE of some seventy years ago to the effect that the writer *believed* that Katherine Tingley's followers would soon be required "to crawl into her presence on all fours." Note that even this merely recorded the *belief* of some disgruntled unnamed person. I, who was intimately associated with Katherine Tingley from 1899 until her death in 1929, can swear, as could hundreds of others, that no one at Point Loma, from tiny tots to octogenarians, was ever required or even encouraged to crawl into Katherine Tingley's presence on all fours." It is a travesty on history for any reputedly authentic historical survey to perpetuate such unfounded fiction.

"True, it is established practice in the Roman Catholic Church, when their Prelates are elevated to Cardinals, that they crawl on their knees to the Pope to receive their investitures. In the Roman Catholic Church this is accepted as proper procedure; but why impute this demeaning practice to Theosophists without the slightest basis in fact?

"Again, why perpetuate the nonsense, also completely unfounded — the alleged fiction that Katherine Tingley called her pet spaniel 'The Purple Inspiration'; or that she 'taught children that plants marry and have babies'; . . . why perpetuate these snide remarks intended to hold her and her colleagues up to public contempt and ridicule?

"Having done my bit to set the record straight, I close by congratulating you again on your beautiful photographic work and thank you for the many correct historical facts set forth in your brochure."

CONVENTION IN HOLLAND

This is a brief report of the annual Convention of the Theosophical Society—HBP, which was held this year in the Congress Building at The Hague, Holland, on September 23. The general subject of the Convention was LIVING THOUGHTS. The first speaker, Bro. Jaap Versluis, gave an address on The Dynamics of the Soul, the gist of which follows: Though the problems of life and death have been studied from time immemorial, most of them have remained unsolved. And as far as the solutions that have been found are concerned, what is true today may prove to be different tomorrow, for our knowledge is growing, and therefore

scientific certainties must be reconsidered constantly. In trying to explain this situation, we might make use of the idea underlying a fan. Science studies the tips of the opened fan, i.e. it investigates results, not causes, which, in this case, led to the formation and the unfolding of the fan. Behind all manifestation there must first be a plan, secondly the will to carry out the plan, and thirdly the actual implementation of the plan. This process is clearly manifest in cell division, which may result in the growth of a complete human being. The formation of a plan on cosmic levels is reflected in man in the dynamic activity of his thinking and imagination. This may take place on several levels of consciousness. An activity on the spiritual plane e.g. is transformed to the plans of the mind, and from there to the physical plane, which may be compared to the states of aggregation which water often undergoes: (invisible) vapour, liquid and ice.

When we turn to our innermost Self, we meet the boundless creativity of the Spirit, which, in each terrestrial incarnation, manifests anew in thinking, feeling, willing and acting. And depending on the faculty of transforming our spiritual powers, these activities of ours may ultimately make their own contribution to the formation of a universal brotherhood of man.

Bro. Arien Smit's address was entitled: Discipline and Authority. Genuine discipline and authority are not imposed from outside, but arise within man himself. What is meant by this is apparent, e.g., from a statement in the New Testament, where it is said that Jesus taught the people as one having authority and not as the scribes. To indicate the same teaching, W. Q. Judge used the term Heart Doctrine, which emerges from the heart of the cosmos. This is what the world needs today. We see that the effect of old church dogmas is gradually fading and that Oriental influences on the younger generation make it easier for them to understand the basic concepts of Theosophy. The Heart Doctrine is revealed by Messengers appearing at specific cycles, and the human being whose spiritual center is active in him or her recognized its truth and authority. As soon as man begins to live in accordance with this doctrine there arises the necessity of discipline. It has little value if it is imposed from outside, e.g. by church or tradition; it is genuine only if it emerges from the heart, and then we begin to live from within, because there grows a resonance between our Lower and Higher Self. To illustrate this, the speaker placed two identical tuning forks on a table and struck one of them; this caused the other fork to vibrate in the same tone. Then a small clamp was fixed to one fork. When the other fork was struck a second time, no resonance was audible; the clamp had made it inactive. In this way Arien demonstrated most ingeniously that it is our personality (the clamp in the demonstration) which prevents our minds from vibrating in unison with the Higher Self. If, however, we succeed in eliminating the harmonious influence of our evanescent 'I', we begin to feel our oneness with the all-encompassing Stream of Life, and within us grows the wish to live in accordance with cosmic harmony; then we start trying to remove the clamp from our tuning fork and listen to the Voice of the Silence.

A report of the afternoon's session will follow in a later issue.

—JAN MOLIJN

BULLETIN BOARD

New International President

Word has reached us that Mr. John B. Coats has been elected International President of the Theosophical Society (Adyar). Mr. Coats, long a Bishop of the Liberal Catholic Church sponsored by C. W. Leadbeater and Annie Besant, is widely known as a lecturer on Adyar platforms throughout the world. At the Eighty-Seventh Annual Convention and Summer School of the Theosophical Society in America held at Wheaton, Ill., July 13th to 21st, 1973, Mr. Coats was an almost daily featured speaker. Some of his themes: "The Dharma of a Theosophist", "Has Humanity a Future?", "The Study of Theosophy", "Leadership for Tomorrow." *The American Theosophist* for September, 1973, publishes Mr. Coats' article on "Planning for Tomorrow." This is reprinted in the Fall, 1973, issue of Boris de Zirkoff's quarterly *Theosophia*.

Republication of G. de Purucker's Esoteric Tradition

Theosophical University Press announces a new edition of *The Esoteric Tradition* December 1, 1973, \$13.50 hardcase, \$9.00 paper. (Post Office Bin C, Pasadena, California 91109; or Isis Books, 4059 Adams Ave., San Diego, Calif. 92116).

Farewell to a Friend

Early Point Loma students and friends of Enrique and Emilia Columbié will regret to learn of the death in Los Angeles, after a short illness, of Emilia, on October 3rd. They will recall that both Enrique and Emilia came from Cuba at the end of 1908 to Point Loma and were educated in the Râja-Yoga School there. Emilia won a scholarship in education at Columbia University, New York, where she earned her degree and thereafter began her life-work as a teacher in Cuba. Mr. and Mrs. Columbié left Cuba in 1968, exiles as so many other of their compatriots are today in the U.S.A.

In August 1972 *La Opinión*, Spanish newspaper of Los Angeles, carried a three-column tribute to Emilia de Moya de Columbié written by Pura del Prado as spokesman for all of Emilia's fellow-instructors and hundreds of pupils during her long teaching career in Santiago de Cuba.

Program in Holland

The School for the Study and Promulgation of the Esoteric Philosophy (Holland) has for its 1973-74 theme "The Teachings of the Esoteric Philosophy, a Philosophy of Life: to be Explained in the Light of the Evolution of European Thought." The October meetings consider the subjects: *Unionism or Separatism*.—The Esoteric Philosophy, a philosophy of life. — Greek Nature philosophy. *The Cycle of Coming Into Being, Existence and Disappearance*. — Birth and Death, Gateways of the Soul; Plato and Pythagoras. November: *The Problem of Shadow and Substance* — *Mâyâ*. — Aristotle, Descartes, Kant. December: *Being, Consciousness, Self-Consciousness*. — The composition of human nature. — Plato and Aristotle: Idea and Entelechy. January: *Freedom-In-Limitation or Fatalism?* — Creation or Emanation. — Neo-Platonism. February: *Believing in Authority or 'Leading the Life'?* — Churchianity and Independent Seekers. — Scholasticism (Jogma) and Seekers of (True) Science and Art. — Bruno, Shakespeare, Goethe and Hesse. March: *Mysticism: The End or Deed?* — True Magic. — Ruusbroec, Eckhardt, Boehme. April: *Intellect: Creator or Destroyer?* — The Duty of Lower Manas. — Rationalism (Spinoza, Leibniz) and Idealism (Fichte, Schelling and Hegel). May: *The Philosophy of the Deed*. — Karma. — Nietzsche, Schopenhauer and Bergson, and the Existential Philosophers (Kierkegaard and Heidegger).

On intermediate weeks between public meetings, private studies are held, taking for discussion Hidden Pearls in Sacred Writings. For further information write the Secretariat, Van Aerssenstratt 26B, The Hague, Holland.

Fall Courses at Krotana

The Krotana School of Theosophy at Ojai, California, reports the following schedule of courses for Fall 1973:

Beginning Sanskrit — Rev. Masami Fujitani

A Study of *The Mahâtma Letters* — Dr. Gerrit Munnick

Research and Special Studies — Dr. Benito Reyes

The Kabala Aspect of *The Secret Doctrine*—Mr. Geoffrey Barborka

A Comparative Study of Reincarnation in Ancient Near-Eastern Religions and Philosophies — Mr. Howard Jackson

Exploring the Nature of the Self-Conscious—Mr. Nathaniel Altman

Principles of Theosophy — Dr. Benito Reyes

FROM LETTERS RECEIVED

11 Boyne Terrace Mews, London W11 3LR

30 September 1973

Editors, The Eclectic Theosophist

Dear Sir and Madam,

I did not really expect my book 'A Mental Science for Everyone' to be reviewed in 'The Eclectic Theosophist' as, although it deals with the same subject, it is somewhat off the theosophical 'line'. But I was pleased to see it had a mention in the July issue. However, the appearance in the same issue of the question from the lady 'overwhelmed with the complexity' of Theosophy, prompts me to write a few lines which I hope you will feel able to publish. My book was written precisely having in mind the person who feels in need of a simpler approach, limited to the essentials, and might well be helpful to the lady who put the question, and others like her. It would also be useful to theosophists who know or work with people ready to start out on the spiritual path, but who are less well-equipped than themselves intellectually.

The book is available in the U.S. through Samuel Weiser, Inc. of 734 Broadway, New York. Price around \$3.50. (Regency Press).

With kind regards to Mr. Harris,

Yours sincerely,

Jonathan Franklin

J. H. Venema, The Hague, Holland.—*The Eclectic* No. 18 mentions on page 3 The School "at *The Hague*"; but please note that the School is in Holland (the Secretariat is at *The Hague*), that we have representatives in Brabant and Limburg, hopefully resulting in due time in more extensive work, and that we have a system divided over the winter months of regular advertisements informing seekers after Truth in the provinces about the possibilities of study. Of course this entails correspondence for our Secretary, Mrs. Otto, who has a knack of making people interested and finding out whether they are just curious or more deeply interested! Then we have our Editor of *Mededelingenblad*, Mrs. Reenie Moeyss-van Heel. Hope this gives you some idea that there is a real *School*, therefore everyone feeling his (her) responsibility to pass on the genuine teachings of the age-old wisdom, taking jolly well care that the sources are mentioned.

Harry Scurr, Salt Lake City, Utah.—I am half way through *Golden Precepts*. It is the finest, most lucid presentation of the eternal truths touched on I have ever read.

Richard I. Robb, Savage, Minn.—(With regard to Wizards Bookself and its "Secret Doctrine Reference Series"): My plans to do the ancient Persian *Desatir* will have to wait until more funds are available and more people realize its value. The other books on my schedule will be ready as expected, my only real problem at this time being the desperate search for a good copy of C. Staniland Wake's *Origin and Significance of the Great Pyramid* (1882) . . . I have recently returned from a trip to London, and discovered the most excellent article you have been so generous to include in the September issue of E.T. I am most delighted . . . I did, however, make a blunder by stating that Moses Maimonides was the one that gave us the *Zohar*. It should have said *Moses de Leon*. If you get mail on this error it may not be out of place to make a tiny correction. I am embarrassed but delighted to have the exposure. The printer says that *Divine Pyramander* by Everard (1650) will be ready next week . . . As you may realize, the only other *Pyramander* available is by Rev. J. D. Chambers, who calls Hermes a 2nd century Neoplatonist and refers to him as "our Hermes."

Dara Eklund, Studio City, Calif.—Your *Eclectic* is a fine effort for unity among such diverse Theosophical groups, perhaps the only link between them if they will so use it. Besides the reprints, which tend to remind us of the direction and foresight the teachers had impressed this Movement with, it is important to know that books are in circulation today and that either encourage or deflect that direction . . . Please continue the good work and keep me updated on the reprinting of G. de P.'s work.

Willy Schmidt, The Hague, Holland.—A favorable contrast to the recent ungenerous writings about H.P.B., as mentioned in former issues of "The Eclectic Theosophist", is presented in a book on Cagliostro by François Ribadeau Dumas (edited by B. Arthaud, Paris, 1966), who carefully unravels the false statements which have never been proved to be true, such as the identification of Cagliostro with Balsamo. Let me quote a few lines: ". . . Noteworthy and remarkable it is that no witness identifies Count Alexander Cagliostro as Giuseppe Balsamo. His family is not ordered to Rome, no inquisitor has visited his relatives, there is no irrefutable proof. Why?

How is it possible that none of the many people who knew this Balsamo, one charged with numerous acts of extortion, was confronted by him and identified him! In the protocol of the court of justice of the Inquisition it is said that 'not a single witness came forward against Cagliostro who had known Balsamo'. Was it possible that a simple designer from Palermo could have introduced himself to the higher classes with such ease, self-confidence, and glibness of speech quite incompatible with his parentage and his deficient acquirements?"

The question of the supposed death of Cagliostro in the dungeons of the Vatican is mentioned. "In two years my sufferings will be ended, my executioners will, when they enter the dungeon, find it empty and soon, carried by the four elements, I will, pure as the spirit of the fire, resume my glorious rank, to which the good God has raised me . . ." The writer demonstrates in detail Cagliostro's many deeds of love for humanity, his healing and help of the poor. The prophesy of H.P.B. about Cagliostro (see her *Theosophical Glossary*, under *Mesmer*), ". . . The justification of the two others—St. Germain and Cagliostro—will follow in the next century"—has come about.

F. and N. Fonhof, Neibert gem. Marum, Holland.—We were surprised to see in *The Eclectic Theosophist*, July '73, that Geoffrey Barborka's *Glossary of Sanskrit Terms* has been set up in Braille by the San Diego Blind Recreation Center. It may be of interest to you to know how the Dutch Braille Centre (*Stichting Het Innerlijk Licht*) is working. To that end I quote a letter from Mr. B. Baerveldt, a blind worker for Theosophy, written from his address in Drente:

"I should like to tell you something about the theosophical work which I, having been blind for thirty years, have been doing for twenty-five years for my fellow-men who share the same karma.

"Twenty-five years ago I became acquainted with Theosophy, which philosophy did not appear at all strange to me but, on the contrary, very logical and clear. Being blind myself and knowing too well what problems of life many blind people have, I understood quite well that the teachings of Theosophy could give a clear insight to their lives. That is why I resolved to devote myself to promulgating the teachings among my fellow-sufferers. In this respect a fortunate condition is that I can give all my time to this work, not needing compensation.

"I started the work by translating theosophical writings into Braille-type, and these were sent serially to interested people. In returning the material the readers often added letters with questions, so that a lively correspondence followed, which was and still is very fruitful. In the beginning I did this work on the basis of my membership in the Theosophical Society, but for twelve years I have been doing it under the name of the Foundation 'The Inner Light', a study-circle for blind people for universal and spiritual development. At present the home of the foundation is at Eexterveen 47, post Annerveenschekanaal, Drente, Holland.

"I have at my disposal a modest library, a shelf of about a hundred and fifty meters, which is pretty well filled with theosophical literature. As our study-center extended its work we have been able to add other writings, e.g., the Koran, The Christian Bible, Sufi books, dictionaries, etc. Of theosophical literature we possess the principal works, such as H.P.B.'s *The Key to Theosophy*, *The Voice of the Silence*; G. de P.'s *Fundamentals of the Esoteric Philosophy*, *Studies in Occult Philosophy*, *Theosophy and Modern Science*; and also many other writings from various authors. At present I am busy translating H.P.B.'s *Secret Doctrine* into Braille. To give you an idea of the writing in Braille, I can say that this work will comprise about ten thousand pages, written on one side, about a hundred volumes. All this work is written on the ordinary Braille typewriter, and I have in this work the indispensable help of my wife who dictates the work by means of her tape-recorder. I have also much assistance from the Board of the Netherlands Library for the Blind at The Hague, where theosophical study-work for the blind is wholly free as our Foundation obtains its financial means from donations and gifts from those who are in sympathy with our objects."

Many greetings and all the best wishes for the Work you are doing.

CONTRIBUTIONS

The following contributions received since our report in the September *Eclectic* are acknowledged with deep appreciation: Anon., \$50.00; P.P., \$2.59; W.R.L., \$100.00; E.M.G., \$500.00; Anon., \$500.00.

POINT LOMA PUBLICATIONS LIBRARY

A valued gift of Theosophical volumes has been received from Alan R. Shurlock, of Mill Valley, California. Among these are bound volumes of Judge's *The Path* I to X, inclusive, March 1886 to March 1896; *Lucifer* (founded by H. P. Blavatsky), bound volumes X to XVI inclusive, 1892 to 1895, edited by Annie Besant, except the last volume which is edited jointly by Annie Besant and G.R.S. Mead; the first four volumes of *The Complete Works of H. P. Blavatsky*, covering the years 1874-1883, edited by A. Trevor Barker; *Collected Writings of H. P. Blavatsky*, Volume VI, edited by Boris de Zirkoff; *Theosophical Glossary* by H. P. Blavatsky, with Preface by G. R. S. Mead, 1892; *The Real H. P. Blavatsky: a Study in Theosophy, and a Memoir of a Great Soul*, by William Kingsland; *The Theosophical Forum*, Vols. 1 and 2, April 1889 to May 1892, edited by W. Q. Judge. The gift includes also works by G. de Purucker, W. Y. Evans-Wentz, Kenneth Morris, Trevor Barker, Judith Tyberg, Manly P. Hall, L. Gordon Plummer, and others.

Some readers may recall that Mr. Shurlock was educated at Point Loma during the heyday of the period when the (P.L.) Theosophical Society was located there. Our grateful thanks and appreciation to him.

The Library has also been given a copy of "A Survey of Technical Theosophy Relating to Reincarnation" (a Report offered in Partial Fulfilment of the Requirements of the Course in Business Communication and Research — Design Management 518" at the University of Utah). The author is Eldon B. Tucker, III, of Salt Lake City, Utah, who completed this course in July 1973. It has chapters which uniquely cover teachings relating to the Seven Principles, the Monads, the Globes and Planets, the Hierarchical Pattern, Emanation and Creation, the After-Death States of Kâma-loka and Devachan, the Inner Rounds and the Outer Rounds, Our Place on Earth, the Two Paths, and Factors of a Globe D Incarnation.

Point Loma Publications:

Clothed With the Sun: The Mystery-Tale of Jesus the Avatara, by G. de Purucker
Paperback, 45 pp. \$1.00

The Mahatmas and Genuine Occultism
by G. de Purucker
Paperback, 73 pp. \$1.50

Wind of the Spirit, by G. de Purucker
Paperback, 282 pp. \$3.25.

Golden Precepts: A Guide to Enlightened Living
by G. de Purucker
Hardcase, 192 pp. \$5.00; Paperback, \$3.00

Esoteric Keys to the Christian Scriptures; and The Universal Mystery-Language of Myth & Symbol
by Henry T. Edge
Paperback, 96 pp. \$2.50

Glossary of Sanskrit Terms: and a Key to Their Correct Pronunciation, by Geoffrey A. Barborka
Paperback, 76 pp. \$1.25

Mme. Blavatsky Defended, by Iverson L. Harris
Paperback, 174 pp. \$3.00.

Theosophy Under Fire, by Iverson L. Harris
Paperback, 88 pp. \$3.00.

The Wisdom of Lao-tse, by Iverson L. Harris
Paperback, 36 pp. \$0.75

The Wisdom of Confucius, by Iverson L. Harris
Paperback, 45 pp. \$0.75

The Golden Stairs, by Iverson L. Harris
Paperback, 24 pp. \$.25

Does Chance or Justice Rule our Lives?
by Nils Amneus,
Paperback, 98 pp. \$2.00

40% to Dealers on orders of \$5.00 or over.